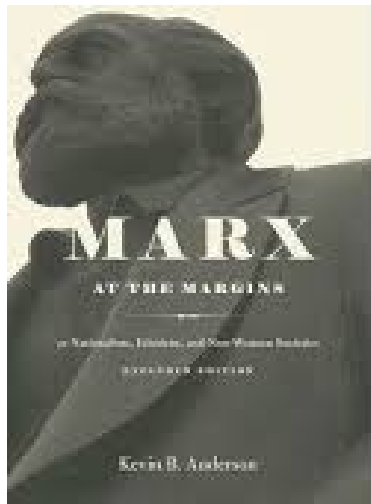


Notes in the Margins



Marx at the Margins: On Nationalism, Ethnicity and Non- Western Societies

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By Karl Marx (1867)

Table of Contents

- I. Iroquis and Tribal Communities in Hilly and Countryside
Peasant Rural Communities in the Pyrenees and even the Alps
- II. Non-Western Societies and their Concept of a Mode of Production – types of Language and Mental Faculties which are then Language Worlds of in fact

- Quechua in Mexico or even
Argentine Peasant Gauchos
- III. Forms of Labour and
Processes of what is called
Marginal Labouring forms of
Peasant Mirs and Mir Labouring
Forms
- IV. How the People Speak and
Articulate their Expressions –
“Highest Heights of Capital
which is not the people and
mass people of common
vernacularity and even
linguistic conception differing
and a lot of differences and
many ideologies and people who
are changing their way of life as
opposite to capitalist
mainstream”.
- V. All this in A Language like in
fact Quechua
- VI. How Minds are Savage Minds in
Levi-Strauss’s masterpiece
which is based on this work by

Marx - Strauss means their minds are inundated with savage concepts, - like in fact a structural kinship network of gifts and marriages which is Marcel Mauss' idea of anthropology as gift customs which means in fact how the Savage Mind is about the free process of labouring in a savage labour of foraging and is directed to the kinship folk tale - "I am thinking about labour and thinking about marriage and even customs of festival in rice dancing and thinking in this complex order." It means to think is to think the opposite way - not nature and then cities, but nature and then more nature as manuring and no conception of capital or even televisions. I am inundated with archaisms of even types of

linguistic models of the mind which reflect another culture.

I. Iroquis in Tribal Histories and Current Tribal Populations – How the Tribal Culture is then its Own World and Natural Sources of Life

In fact then the other cultures in the world, which anarchism calls the truth of culture. This cultural difference and this world of tribal populations in different hilly regions then is also the Russian mirs and such mir communes which then have a different conception of language, nature and culture and even customs. I call this a different idea of a mode of production based on ethical forms and cultural forms.

II. Notes on Types of Hill Communes

I mean hill living is then divined better as Hill Communes, when a tea plantation in the hills of India or even Arab countries is busy living in jacqueries and small peasant communes and small living protests and even picking tea and coffee in the daily sense of morning and evening labour.

III. Margins of History and Such Perspectives on Capitalism

From these margins of history then capital appears to be as always a Jewish Question of high financial heights. I mean in fact how tribal people speak in Bolivia as well as in Machu Pichu and altitudes of La Paz as that “capitalism is not a real thing, it is a financial thing belonging to private cultures. Not public cultures of natural living sources of life like this rain, and this water and this irrigation and this hilly house and this small type of source called common resources.”

IV. Margins in a Kantian Way

So from a Kantian perspective now, the preferring of singular orientations over Hegelian and even Marxist mainstream orientations – Kant argues for a pronounced difference of views – this antinomy – hill and cities then becomes a view to see from the hills or even distant and far flung countryside the capital and company works – as

- I. Kant argues then for a singular marginal view.
- II. Margins and Sub-Margins as a perspective of National Differences
- III. From the hills it means the margins say - capital is a mainstream culture, not in fact a marginal lifestyle of the people and the poor who are different from capital and dislike capital.